4..

ADVANCE OF F.REETIIIXKIXG.—The difference between past and present freethinking cannot better be characterised than by that aphorism for the recognition and expression of which all the fearlessness of the eighteenth century was needed; and which even then, If measured by our modern view, sinks Into an unconscious naivete. I mean Voltaire's aphorism, " croyez-moi, mon anil, Ferreur aussi a son merite."

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A HEREDITARY SIN OF PHILOSOPHERS.—Philosophers have at all times appropriated and *corrupted* the maxims of censors of men (moralists), by taking them over without qualification and trying to prove as necessary what the moralists only meant as a rough indication or as a truth suited to their fellow-countrymen or fellow-townsmen for a single decade. Moreover, the philosophers thought that they were thereby raising themselves above the moralists ! Thus it will-be found that the celebrated teachings of Schopenhauer as to the supremacy of the will over the intellect, of the immutability of character, the negativity of pleasure—all errors, in the sense In which he understands them—rest upon principles of popular wisdom enunciated by the moralists. Take the very word " will," which Schopenhauer twisted so as to become a common denotation of several human conditions and with which he filled a gap in the language (to his own great advantage, in so far as he was a moralist, for he became free to